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ABSTRACT

Intended for students at the intermediate and junior high grades, this interdisciplinary unit contains seven lessons on the history of the government of Indians. Each lesson includes its objectives, activities, and evaluation. The activities consist of values clarification exercises, role playing, and creative writing. It is necessary that the lessons be taught in order so that students can understand the time line of the past, transition period, and present. Topics covered in the unit are The Great Confederacies, Treaty Period 1789-1871, Reservation Period 1871-1887, Allotment Period 1887-1934, Reorganization Period 1934-1953, Termination Period 1953-1970, and Self-Determination Period 1970-present. Materials for some of the activities are reproducible as student handouts. An accompanying cassette tape is available from Audiovisual Center, Black Hills State College, Spearfish, South Dakota 57783 ($1.50). (ND)

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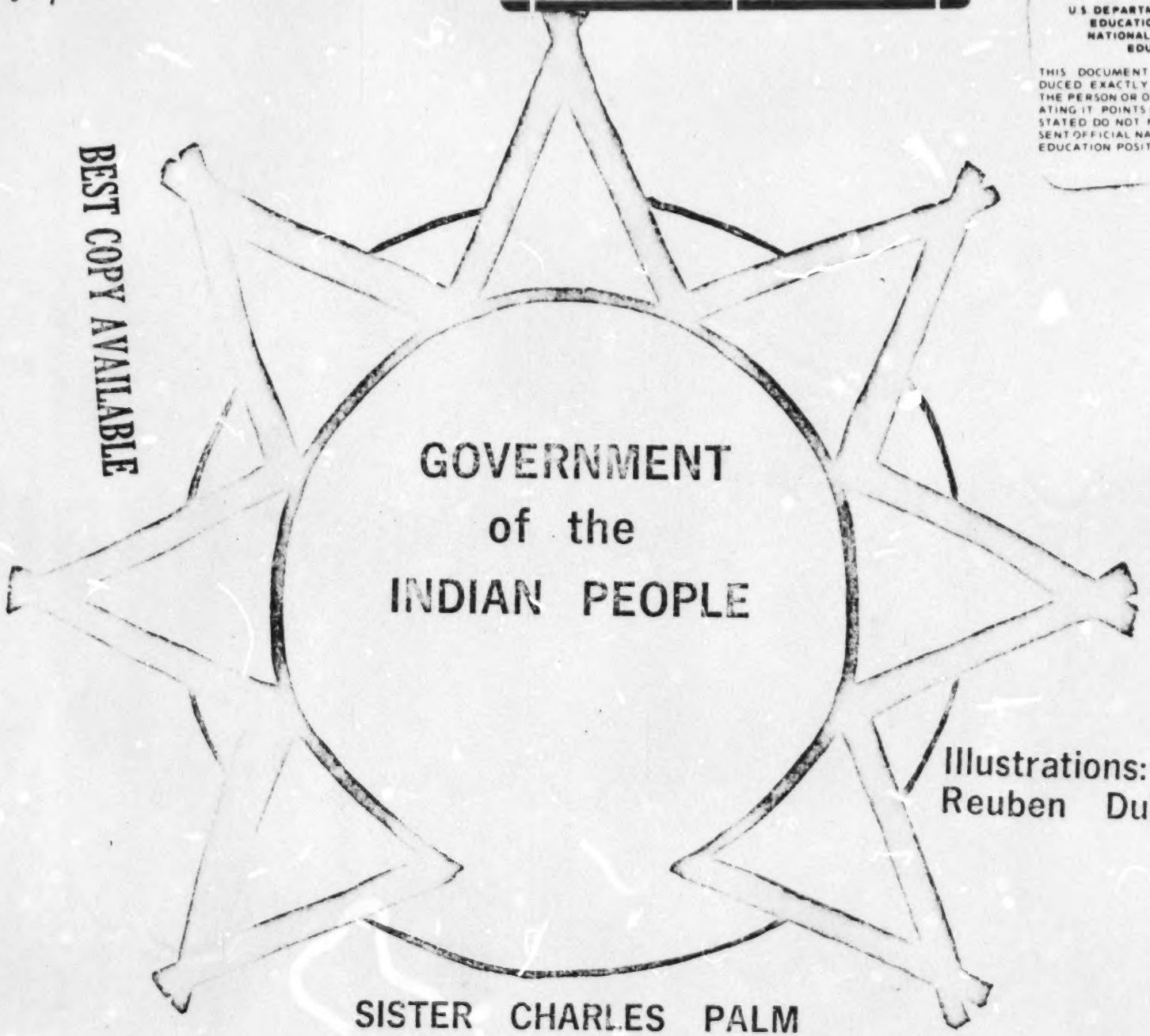

SISTER CHARLES PALM

Illustrations:
Reuben DuMarce

Indian Education
ELEMENTARY AND SECONDARY EDUCATION
Department of Education and Cultural Affairs
Pierre, South Dakota 57501

Thomas C. Todd
State Superintendent
State of South Dakota

"INDIAN ETHNIC HERITAGE STUDIES CURRICULUM DEVELOPMENT PROJECT" - 1974-75

This unit of Indian Cultural Curriculum was initiated, encouraged, and developed under the leadership of Dr. Donald Barnhart, former State Superintendent of Schools of South Dakota.

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Dr. Jim Davis and Staff of the Social Science Consortium, University of Colorado, Boulder
Roxy Pestello, Consultant, Social Science Consortium, University of Colorado, Boulder

ABOUT THE AUTHOR

SISTER CHARLES PALM has lived closely with Indian community both on the Crow Creek and Sisseton-Wahpeton Reservations where she served ten years as a teacher at the elementary and secondary levels and a counselor to Indian students who refer to her as Sister "Chuck". Her work has had impact upon school curriculum through the development of cultural arts programs. In addition, she has participated in the development of the State Department of Public Instruction's Social Studies curriculum guides in 1966-67 and served as a teacher in piloting these materials.

Sister Charles began working with Ethnic Heritage for this Project early in 1974 in the planning and the development of guidelines that facilatated this project. In the development of units for this project, she moved in with ease in incorporating Indian expertise in music, folklore, and commentary. Sister Charles developed the following units for the total project:

(1) Learning of the Indian People

(2) Social Life of the Indian People

(3) Government of the Indian People

GOALS OF THE ETHNIC HERITAGE CURRICULUM PROJECT

To focus on life, ways and history of the Dakota/Lakota Indian people.

To include the transition period as well as the past and the present in the units that will be developed.

To provide activities which are intended to improve self-concept of the students.

To utilize learn-by-doing activities.

To provide a variety of activities which will allow students to learn in different ways and at different rates.

To provide content and suggested activities for the Ethnic Heritage teacher at the intermediate grade level.

GOVERNMENT OF THE INDIAN PEOPLE

OUTLINE

I. The Great Confederacies
   A. The Creek Confederacy
   B. The League of the Iroquois
   C. The Great Sioux Nation

II. Treaty Period 1789 - 1871
   A. Treaty of 1805
   B. Treaty of 1825
   C. Treaty of 1832 and 1837
   D. 1850 Treaties
   E. Treaty of 1868
   F. Treaty of 1876

III. Reservation Period 1871 - 1887
   A. Act of Congress in 1871
   B. Reservations established in South Dakota
   C. Reservation System affects local government of the Indian People

IV. Allotment Period 1887 - 1934
   A. Dawes Act
   B. Loss of Indian lands
   C. Objection by the Indian People
   C. Breakdown of tribal government

V. Reorganization Period 1934 - 1953
   A. Disappearance of tribes
   B. Senate Investigation
   C. Indian Reorganization Act of 1934
   D. Restoration of Indian rights

VI. Termination Period 1953 - 1970
   A. Recommendations by Zimmerman
      1. Classification of tribes
      2. Criteria
      3. Approval by the tribe
   B. Termination of the Menominee of Wisconsin
   C. Termination of Klamath in Oregon
   D. Termination in the Dakotas
   E. Change of termination policy

VII. Self-Determination Period 1970 -
   A. President Johnson proposes programs of self-determination in 1968
   B. New policies for BIA in 1970
   C. Tribal Government Today - Officers, Powers and duties, and Tribal Courts

INTRODUCTION

This is a unit on the government of the Indian people. It begins with the types of traditional government such as the Great Confederacies. It tells how traditional tribal government was ignored and sometimes even undermined during the Treaty Period, Reservation Period and Allotment Period. Then finally the Indian Reorganization Act of 1934 again permitted the organization of tribal governments. During the Reorganization Period, Termination Period and Self-Determination Period, tribal governments assumed more responsibility and power.

This unit is for students at the intermediate and junior high grade level. It contains seven lessons. Some lessons may require more than one day to complete depending how long your class periods are.

This unit contains objectives which coincide with the activities. The activities are designed in an interdisciplinary style. Activities consist of values clarification exercises, role playing and creative writing. The activities are suggested activities. The activities do not necessarily have to be taught in the order that they are listed. But it is important to teach the lessons in order in which they are written so that the student can understand the time line of the past, transition period and present day.

The evaluation is built right into the objectives. When the objectives are met the evaluation takes place. As a teacher, if you wish further evaluation, we leave that to your ingenuity.

ACKNOWLEDGEMENTS

I wish to thank the following people who helped me in making this unit possible.

To Reuben DuMarce who did the art work in the student book.

To Elijah Blackthunder who read the narrative for authenticity.

To the Eastmans for the tape on an actual court session.

To Jerry Flute for the tape on tribal government today.

LESSON ONE
THE GREAT CONFEDERACIES - BEFORE 1789

MATERIALS NEEDED: NARRATIVE ONE, POSTER PAPER, STUDENT ACTIVITY SHEET ONE
STUDENT ACTIVITY SHEET TWO

REASONS FOR TEACHING THIS LESSON

To learn of the unity and strength of the confederacies which were formed among the Indian people before Columbus.
To learn that some form of government is necessary in order to maintain order and to attain the common good of all the people.

OBJECTIVES

Each student will correctly list without going back to the narrative the three confederacies and how they were formed.

Each student will do a Values Clarification Exercise to examine the strength of his feelings about issues of government.

Each student will make a poster depicting the necessity of government.

Each student will make a list of services provided in the community and find out how they are provided.

RESOURCES

CUSTER DIED FOR YOUR SINS: Vine Deloria pp. 1 - 12
A SHORT HISTORY OF THE INDIANS OF THE UNITED STATES
By Edward H. Spicer pp. 11 - 32
THE LAST DAYS OF THE SIOUX NATION: Utley pp. 6 - 17
INDIAN HISTORY AND CULTURE: Pike Lessons 1,2,3,4,5

METHOD - HOW TO ACCOMPLISH

- Read the narrative. Follow with discussion.

- Do a Values Clarification Exercise.
Have each student complete Student Activity Sheet One.
Then have students form into groups of four or five.
and discuss their answer. Move from group to group to see that all students are taking part in the discussion.

- Have each student think of a slogan about why government is necessary: To maintain order.
To achieve many common goals.
For the attainment of the common good of the people.
To achieve individual and national security.
- Then have them draw a cartoon or poster to go with the slogan.

Have each student complete Student Activity Sheet No. Two. After students have completed their sheets discuss in class the following questions:
Who provides most services?
What are some needed group services in your community?
Would it be better if the government or a private organization provided the service?

RESOURCES (CON'T)

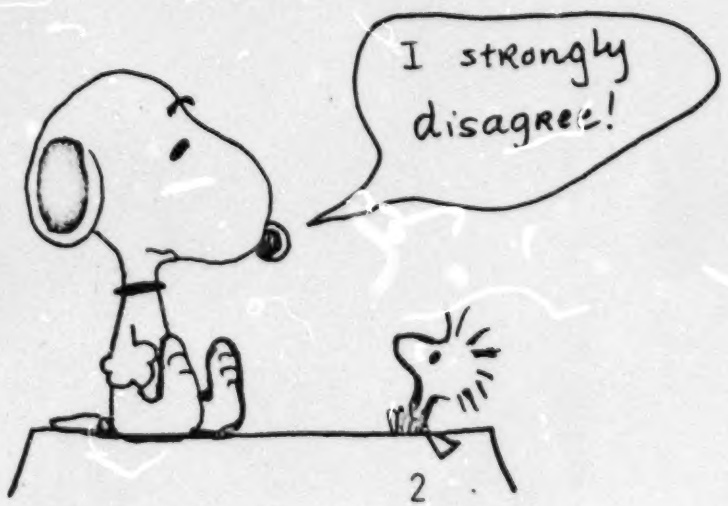
HISTORY OF THE SISSETON-WAHPETON SIOUX TRIBE pp. 85-90
OUR LIVING GOVERNMENT By Haefner, Bruce, Carr pp. 8-21
VALUES CLARIFICATION: Simon, Howe, and Kirschenbaum
pp. 252-254

STUDENT ACTIVITY SHEET ONE

Circle the answer which most closely shows the way you feel about each statement.

SA - Strongly Agree
AS - Agree Somewhat
DS - Disagree Somewhat
SD - Strongly Disagree

1. Democratic form of government is the best.	SA	AS	DS	SD
2. Government is necessary to keep peace.	SA	AS	DS	SD
3. We have to have policemen for protection.	SA	AS	DS	SD
4. All forms of government are good.	SA	AS	DS	SD
5. People are losing respect for policemen.	SA	AS	DS	SD
6. We need laws to keep order.	SA	AS	DS	SD
7. Voting is an important duty of everyone.	SA	AS	DS	SD
8. War is a good way to make peace.	SA	AS	DS	SD
9. All laws are good laws.	SA	AS	DS	SD



STUDENT ACTIVITY SHEET TWO

In the first column list all the services that are provided in your community.
In the second column write whether they are provided by the government or by a private organization.

SERVICES	WHO PROVIDES IT?

INTRODUCTION

THIS IS A STORY ABOUT THE GOVERNMENT OF THE INDIAN PEOPLE. THIS STORY TELLS ABOUT THE EARLY FORM OF GOVERNMENT WITH CHIEFS AND COUNCILS.

IT TELLS HOW THE POWER OF THE CHIEFS AND OLD COUNCILS WAS WEAKENED DURING THE RESERVATION PERIOD.

IT TELLS HOW THE CHIEFS AND OLD COUNCILS WERE ALMOST ENTIRELY IGNORED BECAUSE THE GOV-ERNMENT WAS MAKING LAND AGREEMENTS WITH INDIVIDUAL FAMILIES DURING THE ALLOTMENT PERIOD.

IT ALSO TELLS HOW INDIAN RIGHTS WERE SLOWLY BEING RESTORED DURING THE REORGANIZATION PERIOD.

LASTLY IT TELLS HOW INDIAN TRIBAL COUNCILS OPERATE TODAY.

THE GREAT CONFEDERACIES

THE INDIAN PEOPLE HAD FORMS OF GOVERNMENT WHICH SHAPED THEIR TRIBAL GOVERNMENT OF TODAY.

BEFORE COLUMBUS DISCOVERED AMERICA, THERE WAS THE TIME OF THE GREAT CONFEDERACIES. THERE WAS THE CREEK CONFEDERACY. IT ALREADY EXISTED AS EARLY AS 1540, BUT BECAME POWERFUL IN THE 1700'S. BY 1770, THE NUMBER OF PEOPLE WAS 20,000. IT CONSISTED OF MORE THAN 100 TOWNS. THE INDIAN PEOPLE OF THIS CONFEDERACY LIVED IN THE SOUTHEASTERN PART OF THE UNITED STATES.

THEY LIVED IN SMALL COMMUNITIES, SOMETIMES AS MANY AS 1000 PEOPLE. THERE WERE FARMERS WHO RAISED CORN, BEANS, AND SQUASH. THEY DID SOME HUNTING AND FISHING.

THEIR GOVERNMENT STRUCTURE WAS UNIQUE. IT WAS NOT COMPLICATED. THE CREEKS HELD COUNCIL MEETINGS TO WHICH CAME 400 OR 500 OFFICIALS AND 10,000 OR 12,000 PEOPLE. A LARGE GENERAL COUNCIL MEETING WAS HELD ONCE A YEAR IN MAY. THIS WAS IMPORTANT FOR THEM BECAUSE THEY BECAME MORE UNIFIED AND UNDERSTOOD EACH OTHER BETTER.

THE CREEK CONFEDERACY WAS FORMED BY AGREEMENT RATHER THAN BY COMMAND. IT WAS EFFECTIVE BECAUSE MUCH TIME WAS GIVEN TO SPEECHES AND PERSUASION WHEN CONSIDERING ISSUES. THE UNITY OF THE CREEK CONFEDERACY WAS THEIR DESIRE FOR PEACE AND PROTECTION FROM THEIR WARRING NEIGHBORS.

ANOTHER GREAT CONFEDERACY WAS THE LEAGUE OF THE IROQUOIS. THEY CONSISTED OF 25,000 TO 30,000 PEOPLE. THEY LIVED IN THE NORTHEASTERN PART OF THE UNITED STATES BETWEEN THE HUDSON AND ILLINOIS. THE TRIBES WHO MADE UP THE IROQUOIS CONFEDERACY WERE THE MOHAWKS, ONEIDAS, SENECAS, CAYUGAS, AND ONONDAGAS.

THEY WERE FORMED SO THAT THEY COULD COMPETE WITH THE EUROPEANS IN THE FUR TRADE AND WARFARE. THEY DID NOT HAVE SMALLER TOWNS LIKE THE CREEKS BUT THEY ORGANIZED INTO SMALL GROUPS ACCORDING TO FAMILY RELATIONSHIPS. (SEE ILLUSTRATION ON NEXT PAGE)

THEN THERE WAS THE GREAT SIOUX NATION. IN 1600, THE SIOUX PEOPLE WERE LIVING AT THE HEAD-WATERS OF THE MISSISSIPPI RIVER. THE SIOUX PEOPLE WERE DIVIDED INTO SEVEN GROUPS CALLED THE "SEVEN COUNCIL FIRES OF THE FRIENDLY PEOPLE." EACH OF THESE GROUPS WERE BROKEN UP INTO BANDS. THE FOLLOWING ARE THE MEANINGS OF THE ORIGINAL SEVEN COUNCIL FIRES OF THE SIOUX AND THEIR BANDS:

TETONS - MEANS PEOPLE LIVING ON THE PLAIN.

THE TETONS LATER BROKE UP INTO SEVEN COUNCIL FIRES WHICH ARE:

1. OGLALA WHICH MEANS POUR SOMETHING POWDERY.
2. SICANGU, OR BRULE WHICH MEANS BURNED THIGHS.
3. HUNKPAPA WHICH MEANS CAMPERS AT THE HORN.
4. MINICONJU WHICH MEANS PLANTS NEAR THE WATER.
5. SIHASAPA WHICH MEANS BLACK FEET.
6. OOHENUMPA WHICH MEANS TWO BOILING, OR TWO KETTLES.
7. ITAZIPACO OR SAN ARCH WHICH MEANS WITHOUT BOWS.

THE TETON SIOUX FIRST LIVED IN THE SOUTHERN GRASSLANDS OF MINNESOTA. IN 1760, THEY BEGAN TO SETTLE ALONG THE MISSOURI RIVER.

YANKTON - MEANS PEOPLE ON THE END. THEY ALWAYS CAMPED ON THE END OF THE SEMI-CIRCLE WHEN THE SEVEN COUNCILS MET.

YANKTONAIS - MEANS ON THE SMALL END BECAUSE THEY CAMPED ON THE OTHER END OF THE SEMI-CIRCLE WHEN THE SEVEN COUNCILS MET. THE YANKTONS AND YANKTONAIS LIVED NEAR PIPESTONE, MINNESOTA AND SOUTHEASTERN PART OF SOUTH DAKOTA.

MDWAKANTONWAN - MEANS PEOPLE WHO LIVE BY SPIRIT LAKE.

WAHPEKUTE - MEANS PEOPLE WHO SHOOT AMONG THE LEAVES.

WAHPETON - MEANS PEOPLE WHO LIVE AMONG THE LEAVES.

SISSETON - MEANS PEOPLE WHO LIVE AMONG THE FISHSCALES. THESE PEOPLE MADE THEIR LIVING BY FISHING.

THE MDWAKANTONWAN, WAHPEKUTE, WAHPETON, AND SISSETON PEOPLE LIVED IN MINNESOTA AND EASTERN DAKOTAS.

ALL THESE TRIBES HAD CHIEFS, COUNCILS, CLANS AND ENFORCERS OF THE RULES. EACH CLAN WOULD ELECT THEIR CHIEF. IN MOST OF THE GROUPS, WHEN THE CHIEF DIED, HIS SON BECAME CHIEF IF HE WAS GOOD ENOUGH TO PLEASE THE COUNCIL. A COUNCIL MEMBER OR CHIEF WAS CHOSEN BY A 100% VOTE. EVERYONE HAD TO AGREE THAT HE WAS THE BEST MAN FOR THE JOB. THE CHIEF AND

COUNCIL MEMBERS DID NOT CAMPAIGN FOR VOTES BUT MADE DECISIONS THEY BELIEVED TO BE BEST FOR THE PEOPLE.

THE AKICITA WAS THE POLICE FORCE SET UP BY THE CHIEF AND COUNCIL. THE AKICITA MADE SURE THE PEOPLE OBEYED THE LAWS.

TRUE DEMOCRACY WAS PRACTICED AMONG INDIAN TRIBES IN THE DAYS OF THE GREAT CONFEDERACIES. WHEN THE UNITED STATES MADE UP ITS GOVERNMENT IT COPIED MANY FORMS FROM THE INDIAN PEOPLE.

LESSON NO

TREATY PERIOD 1789 - 1871

MATERIALS NEEDED: NARRATIVE TWO
GESTURE LANGUAGE OF THE INDIANS
TAPE ON AN ACTUAL COURT HEARING

REASONS FOR TEACHING THIS LESSON

To learn about the treatment of the United States Government toward the Indian People in regard to the treaties.
To understand how it feels when someone makes a bargain with you and does not fulfill his part of the bargain.

OBJECTIVES

Each student will list and explain treaties made between the United States Government and the Indian People.

Each student will do a Values Clarification Exercise on alternative action search.

Students will role-play a treaty-signing situation.

Each student will listen to the tape of an actual court hearing and write or discuss their feelings about the final decision.

RESOURCES

Dakota Indian Treaties By Don C. Clowser pp. 1-146
Custer Died for Your Sins By Vine Deloria Jr. pp. 28-53
A Century of Dishonor By Helen H. Jackson pp. 138-185
Native American Tribalism By D'arcy McNickle pp. 3-19
One Hundred Million Acres By Kirke Kickingbird and Karen Ducheneaux pp. 7-13
History of the Santee Sioux By Roy W. Meyers pp. 72-108
Values Clarification By Simon, Howe, and Kirschenbaum pp. 198-203

Listen to the tape of an actual court hearing.
Have each student write about their feelings concerning the final decision, or the class could discuss their feelings about the final decision.

METHOD - HOW TO ACCOMPLISH

Read the Narrative. Follow with discussion.

Do the following Values Clarification Exercise:
The purpose of this exercise is to understand the feelings of the Indian People about broken treaties.
Give the students a situation in which they are promised something and then it is not carried through.
The following is a sample:
The teacher promised the students a field trip to the museum if all the students completed their project. The students agreed to this. Before it was time for the field trip the teacher checked the projects of the students and discovered that some of the students did not include a study of Sioux Designs in their project. So the teacher cancelled the field trip.
What would you do if you were in this class?
Now have each student write out briefly what he would do. Then have students form groups of 5 to 6. Have each group try to agree to one solution. After about 10 to 15 minutes, move the discussion to the whole class.

Students will role-play a treaty-signing situation to find out misunderstandings that took place during negotiations because of language barrier.
Have students divide into groups of six. Three

METHOD - HOW TO ACCOMPLISH (CON'T)

students in each group will represent the government officials and three students will represent Indian Chiefs.
Have the students carry on negotiations for signing a peace treaty by using only sign language.
(Enclosed is "The Gesture Language of the Indian" by Charles Eastman) Students could study these ahead of time. No one may speak. A map may be used.
When all are finished have each group relate their experiences about communication and what kind of an agreement they made.

"THE GESTURE - LANGUAGE OF THE INDIAN"

BY CHARLES A. EASTMAN

SAD - PLACE THE CLOSED FIST AGAINST THE HEART. APPROPRIATE FACIAL EXPRESSION.

SURPRISED - COVER MOUTH WITH PALM OF RIGHT HAND, OPEN EYES WIDELY, AND MOVE HEAD SLIGHTLY BACKWARD.

ANGRY - (MIND TWISTED) - PLACE CLOSED RIGHT FIST AGAINST FOREHEAD, AND TWIST FROM RIGHT TO LEFT.

ASHAMED - (BLANKET OVER FACE) - BRING BOTH HANDS, PALMS INWARD, FINGERS TOUCHING, IN FRONT OF AND NEAR THE FACE.

GOOD - (LEVEL WITH HEART) - HOLD EXTENDED RIGHT HAND, BACK UP, CLOSE TO REGION OF HEART; MOVE BRISKLY FORWARD AND TO RIGHT.

BAD - (THROW AWAY) - HOLD ONE OR BOTH HANDS, CLOSED, IN FRONT OF BODY, BACKS UPWARD; OPEN WITH A SNAP, AT THE SAME TIME MOVING THEM OUTWARD AND DOWNWARD.

BRAVE, STRONG - HOLD FIRMLY CLOSED LEFT HAND IN FRONT OF BODY, LEFT ARM POINTING TO RIGHT AND FRONT; BRING CLOSED RIGHT HAND ABOVE AND A LITTLE IN FRONT OF LEFT, AND STRIKE DOWNWARD, IMITATING THE BLOW OF A HAMMER. (THIS GESTURE VIGOROUSLY MADE, INTENSIFIES ANY PREVIOUS STATEMENT OR DESCRIPTION.)

ALONE - HOLD UP INDEX FINGER.

ON HORSEBACK - PLACE FIRST AND SECOND FINGER OF RIGHT HAND ASTRIDE LEFT INDEX FINGER. MOTION OF GALLOPING MAY BE MADE, OR A FALL FROM THE HORSE REPRESENTED.

TENT, OR WIGWAM - BRING BOTH HANDS TOGETHER AT THE FINGER TIPS, FORMING A CONE.

HOUSE - INTERLOCK FINGERS OF BOTH HANDS, HOLDING THEM AT RIGHT ANGLES.

CAMP - SIGN FOR TENT - THEN FROM CIRCLE WITH ARMS AND HANDS IN FRONT OF BODY.

CITY OR VILLAGE - SIGN FOR HOUSE. THEN CAMP SIGN.

SLEEP - INCLINE HEAD TO RIGHT AND REST CHEEK ON RIGHT PALM. FOR GOING INTO CAMP, OR TO INDICATE THE LENGTH OF A JOURNEY, MAKE SIGN FOR SLEEP AND HOLD UP AS MANY FINGERS AS NIGHTS WERE SPENT ON THE WAY.

TIME - IS TOLD BY INDICATING THE POSITION OF THE SUN; THE SEASONS AS FOLLOWS:

SPRING - (LITTLE GRASS) - HOLD HANDS, PALMS UPWARD, WELL DOWN IN FRONT, FINGERS AND THUMBS WELL SEPARATED AND SLIGHTLY CURVED; SEPARATE HANDS SLIGHTLY. THEN HOLD RIGHT HAND IN FRONT OF BODY, BACK TO RIGHT, CLOSING FINGERS SO THAT ONLY TIP OF INDEX FINGER PROJECTS. (THIS LAST SIGN FOR LITTLE.)

SUMMER - SIGN FOR GRASS, HOLDING HANDS AT HEIGHT OF WAIST.

WINTER - HOLD CLOSED HANDS IN FRONT OF BOSY AND SEVERAL INCHES APART; GIVE SHIVERING MOTION TO HANDS.

TO INDICATE AGE - GIVE SIGN FOR WINTER AND HOLD UP FINGERS, ALL COUNTING IS DONE IN THE SAME WAY, IN MULTIPLES OF TEN; AS, FOR ONE HUNDRED, OPEN AND CLOSE FINGERS OF BOTH HANDS TEN TIMES.

COLOR - IS USUALLY INDICATED BY POINTING TO SOME OBJECT OF THE COLOR SPOKEN OF.

BROTHER - TOUCH FIRST AND SECOND FINGER TO LIPS.

SISTER - SIGN FOR BROTHER, AND THAT FOR WOMAN.

WOMAN - (LONG HAIR) - BRING BOTH PALMS DOWN SIDES OF HEAD, SHOULDERS, AND BOSOM, WITH SWEEPING GESTURE.

LOVE - CROSS BOTH ARMS OVER BOSOM.

GIVE ME - HOLD RIGHT HAND WELL OUT IN FRONT OF BODY, PALM UPWARD, CLOSE, AND BRING IN TOWARD BODY.

BEAUTIFUL - HOLD PALMS UP LIKE MIRROR IN FRONT OF FACE; MAKE SIGN FOR GOOD.

UGLY - SAME AS ABOVE, WITH SIGN FOR BAD.

PEACE - CLASP BOTH HANDS IN FRONT OF BODY.

QUARREL - HOLD INDEX FINGERS, POINTING UPWARD, OPPOSITE AND A FEW INCHES APART; MOVE SHARPLY TOWARD EACH OTHER, ALTERNATING MOTION.

LIAR - (FORKED TONGUE) - BRING SEPARATED FIRST AND SECOND FINGERS OF RIGHT HAND CLOSE TO LIPS.

SCOUT - (THIS IS ALSO THE SIGN FOR WOLF) - HOLD FIRST AND SECOND FINGERS OF RIGHT HAND, EXTENDED AND POINTING UPWARD, NEAR RIGHT SHOULDER TO INDICATE POINTED EARS.

TRAIL - HOLD EXTENDED HANDS, PALMS UP, SIDE BY SIDE IN FRONT OF BODY; MOVE RIGHT TO REAR AND LEFT TO FRONT A FEW INCHES; ALTERNATE MOTION.

IT IS FINISHED - BRING CLOSED HANDS IN FRONT OF BODY, THUMBS UP, SECOND JOINTS TOUCHING; THEN SEPARATE. THIS SIGN ENDS A SPEECH OR CONVERSATION.

TREATY PERIOD 1789-1871

THE INDIAN PEOPLE WERE THE RIGHTFUL OWNERS OF THE LAND IN AMERICA. WHEN THE WHITE EXPLORERS CAME, THEY HAD TO MAKE AGREEMENTS WITH THE INDIAN PEOPLE TO USE THE LAND AND SETTLE IT. THESE AGREEMENTS WERE USUALLY MADE BY THE UNITED STATES GOVERNMENT WITH THE TRIBE OF INDIANS LOCATED IN THE AREA.

THE TREATY SYSTEM FOR THE SIOUX PEOPLE BEGAN WITH PIKE'S FIRST NEGOTIATIONS IN 1805. IN THIS TREATY THE SIOUX PEOPLE GAVE UP 100,000 ACRES OF LAND FOR $200,000. LATER THE SENATE WROTE IN THE AMOUNT OF $1000.

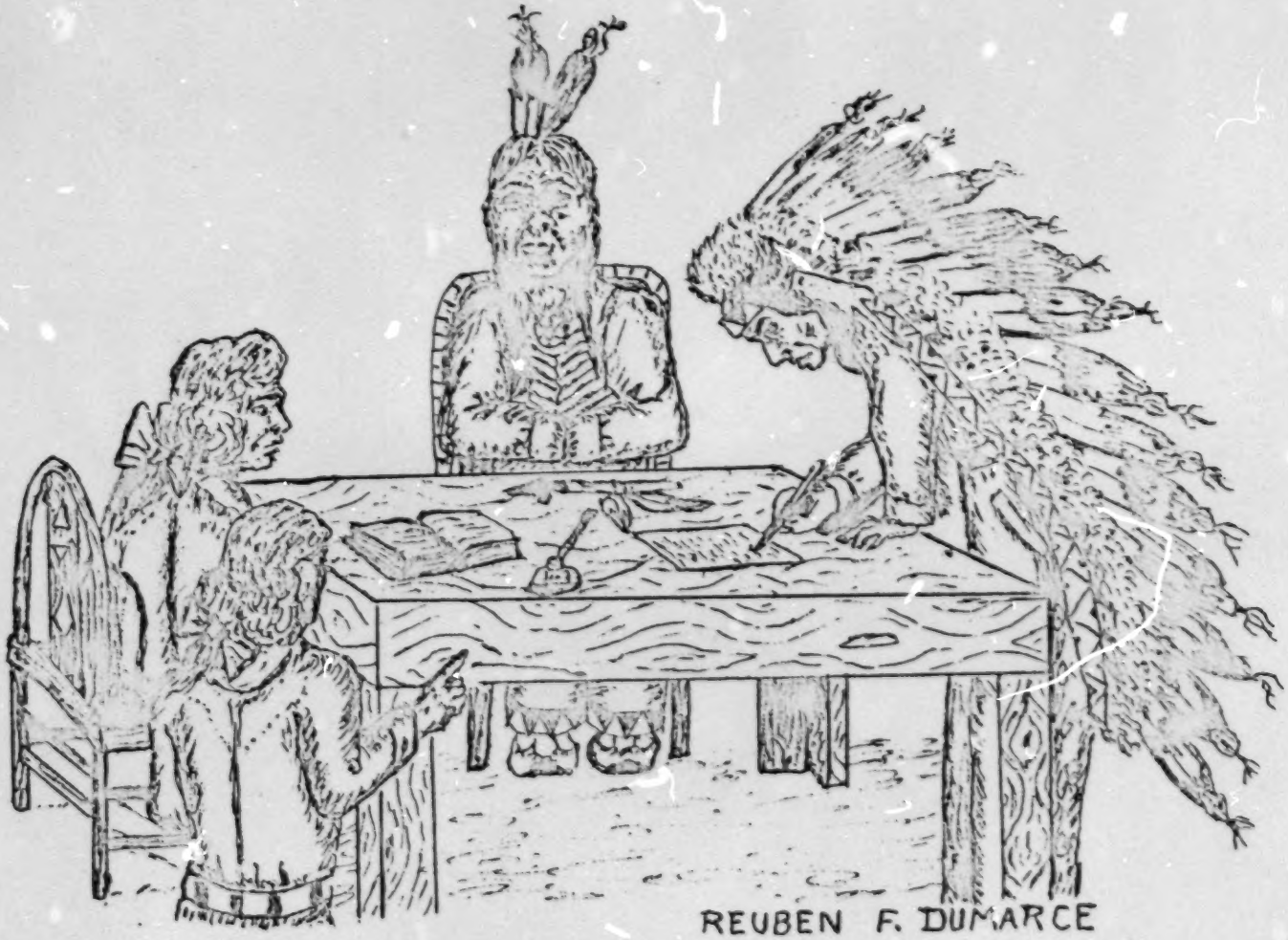
ALL TREATIES WERE MADE BY THE SENATE UNTIL 1871.

ALL TREATIES HAD THE FOLLOWING AGREEMENTS:

1. PROVIDED CASH FOR THE LAND.
2. PROVIDED A SENSE OF SECURITY BY STATING SOMEWHERE IN TREATY, "AS LONG AS THE RIVER FLOWS AND THE GRASS GROWS"
3. GAVE HUNTING AND FISHING RIGHTS TO INDIAN PEOPLE.
4. PROVIDED LICENSING OF TRADERS.
5. APPOINTED AGENTS TO CARRY OUT THE AGREEMENTS

6. PROVIDED EDUCATION FOR FARMING.

7. TREATY WOULD BE ENDED IF THE TRIBE WENT TO WAR WITH THE UNITED STATES.



In the Treaty of 1825, the United States recognized the sovereignty of the Dakota Tribes over the territory occupied and controlled by different Dakota Bands.

In 1832, a treaty was made in Iowa which opened up Eastern Iowa and Eastern Dakotas for settlement by the non-Indians. In this treaty the Indian people were allowed hunting and fishing rights. After the farmers settled permanently, they considered the Indian people intruders. They no longer welcomed the Indian people who agreed to share their land. Then the Treaty of 1837 changed a boundary which gave another 1,250,000 acres to the non-Indian for settlement.

The Treaty of 1851 was made at Fort Laramie, Wyoming. It tried to stop Indian restlessness on the plains. It tried to set up boundaries for the different tribes. Tribes had to pledge not to fight U.S. citizens. The government promised protection over the tribes. The government also promised payments to the tribes for lands that were lost. There were 10,000 members of Plains Indians who took part in this treaty. This treaty was a failure.

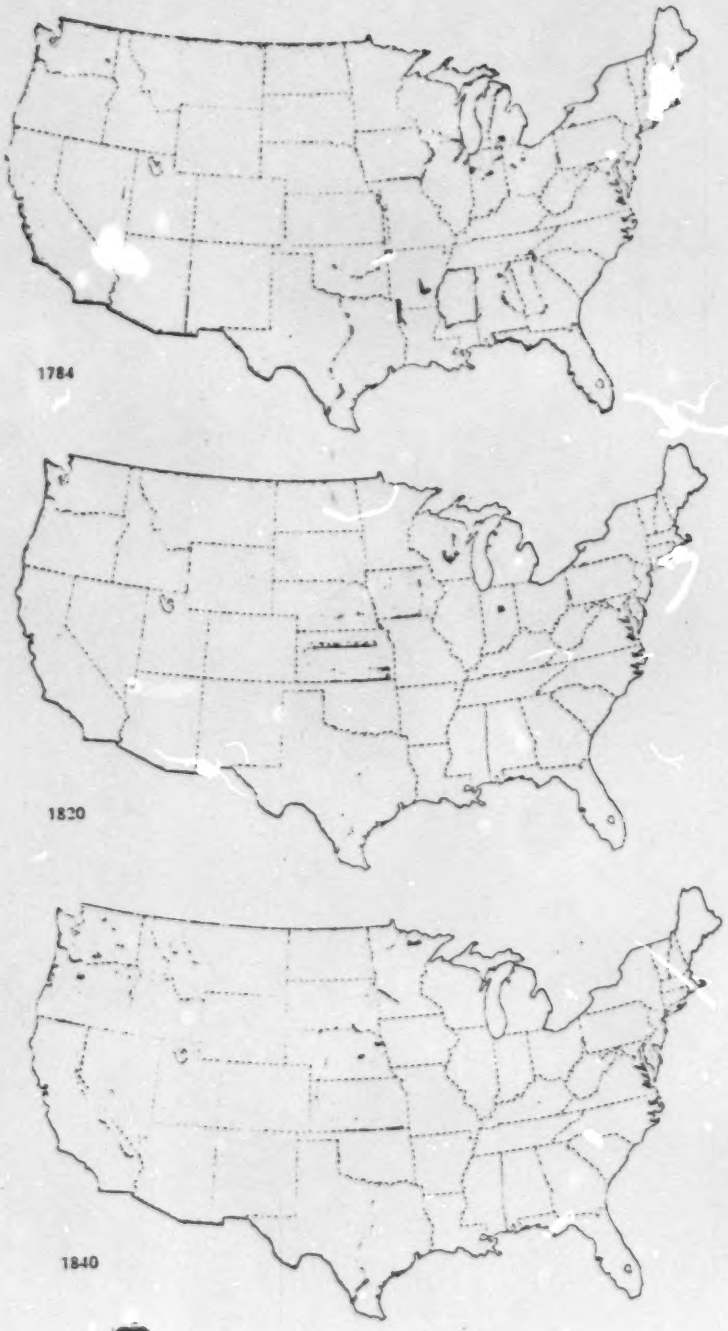
The Treaty of 1868 gave the government the right to build roads and forts on Indian land. The Indian people were supposed to settle along the Missouri River. They were

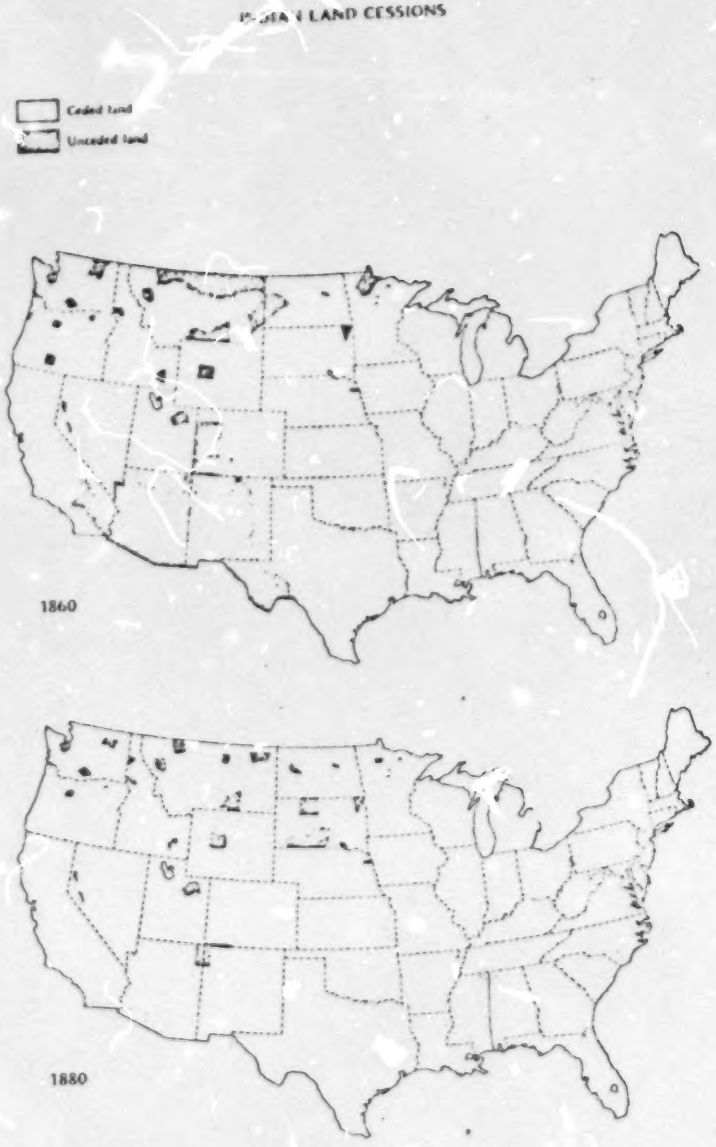
SUPPOSED TO BE GIVEN FARMING IMPLEMENTS. PAYMENTS WERE TO BE MADE FOR A PERIOD OF 20 YEARS. TWO-THIRDS OF THE INDIAN MEN WERE SUPPOSED TO APPROVE THIS TREATY. THIS TREATY WAS NOT TOO SUCCESSFUL BECAUSE THE GOVERNMENT HAD TROUBLE ENFORCING IT AND THE INDIAN PEOPLE OBJECTED TO BEING SETTLED ALONG THE MISSOURI RIVER.

IN THE TREATY OF 1876, THE GOVERNMENT WANTED TO BUY THE BLACK HILLS AREA. THIS TREATY WAS NOT SUCCESSFUL EITHER BECAUSE IT WAS NEVER APPROVED BY THREE-FOURTHS OF THE INDIAN MEN.

DURING THIS PERIOD THERE WERE 400 TREATIES AND AGREEMENTS MADE WITH THE INDIAN PEOPLE. MANY TIMES IT SEEMED THAT THE LEGAL TERMS WERE NOT UNDERSTOOD BY EVERYONE AT A TREATY CEREMONY. MOST OF THE TIME IT WAS NOT EXPLAINED.

THE MAP ON THE NEXT PAGE SHOWS THE DECREASE OF INDIAN LAND FROM 1784 TO 1880.





NATIVE AMERICAN TRIBALISM
By D'Arcy McNickle
Oxford University Press: New York, 1973

LESSON THREE

RESERVATION PERIOD 1871-1887

MATERIALS NEEDED:
NARRATIVE THREE
STUDENT ACTIVITY SHEET THREE
RECORD OR SHEET MUSIC "CHEROKEE"
"NATION BY THE RAIDERS

REASONS FOR TEACHING THIS LESSON

To learn how Indian people were forced to live on Reservations and that the authority of the Chiefs and old councils was undermined.
To learn how to make choices and discuss issues on the reservation.

OBJECTIVES

Each student will be able to list nine reservations established in South Dakota and describe the local government of the Indian people.

Each student will do a Values Clarification Exercise on feelings for or against certain issues about Indian People and reservations.

Each student will learn the song, "Cherokee Nation" by the Raiders and discuss the message of the song.

Each student will write two paragraphs.

RESOURCES

Custer Died for Your Sins by Vine Deloria Jr. p. 166
A Short History of the Indians of the U.S. by Edward H. Spicer pp. 100 - 105
History of the Santee Sioux By Roy W. Meyer pp. 242 - 248
A History of the Indians of the U.S. By Angie Debo pp. 246 -248
Bury My Heart at Wounded Knee By Dee Brown pp. 416 - 438
Values Clarification By Simon, Howe and Kirschenbaum pp. 89 - 103

METHOD - HOW TO ACCOMPLISH

-Read the Narrative. Follow the discussion.

-Do a Values Clarification Exercise on feelings for or against certain issues about Indian People and reservations. Have each student complete Student Activity Sheet Three. Then divide the students into small groups and have them compare and discuss their responses.

-Have the students learn the song, "Cherokee Nation" by the Raiders.
Invite the music teacher to help you learn this song.
Discuss the text of this song. If possible have the students take turns accompanying this song on drum.

-Invite a speaker, an Indian person with the experience of living on the reservation.
Ask him to speak to the class about "Life on the Reservation Today."
Allow for a questions period if students have any questions to ask.
Then have the students write two paragraphs; one on what are some good things about living on the reservation and the other one on what are some things that are not so good about reservation life.

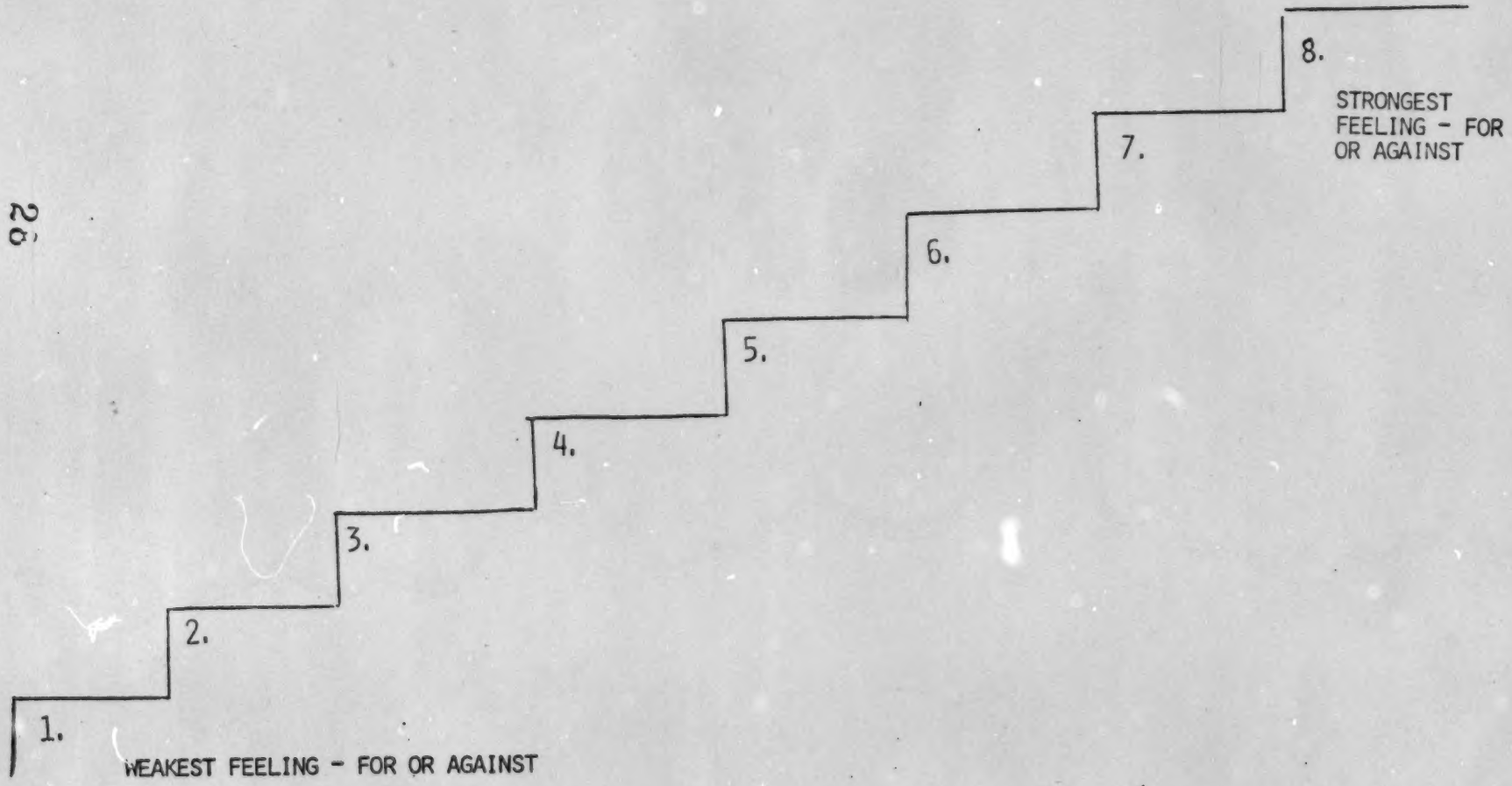
STUDENT ACTIVITY SHEET THREE

FORCED CHOICE LADDER

Place the key words that are circled in the four statements on the ladder according to your strongest or weakest feeling about the statement.

STATEMENTS:

1. The Indian People were (forced) to move to reservations.
2. Sitting Bull and other chief (refused) to move to reservations.
3. The Agency superintendent became very powerful and sometimes even (undermined) the authority of the chiefs by discouraging old councils to meet.
4. The (authority of parents) was undermined. Sometimes food rations were held back until the parents forced their children to attend school.
5. Indian reservations are no longer necessary (today.)



RESERVATION PERIOD 1871-1887

In 1871, Congress passed a law saying that no more treaties could be made with Indian Tribes.

By this time most Indian tribes had been brought under the reservation system control. The following are the reservations in South Dakota and when they were established:

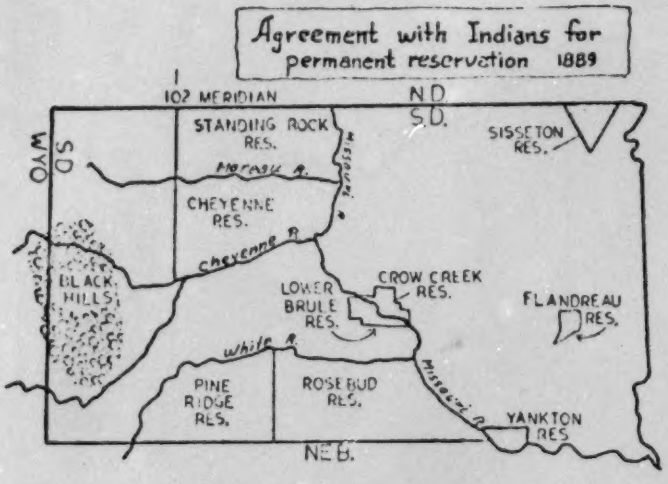
Crow Creek - 1866
Rosebud - 1878
Pine Ridge - 1878
Sisseton - Wahpeton - 1867
Standing Rock - 1873
Cheyenne - Eagle Butte - 1889
Yankton - 1869
Lower Brule - 1875
Flandreau - 1875

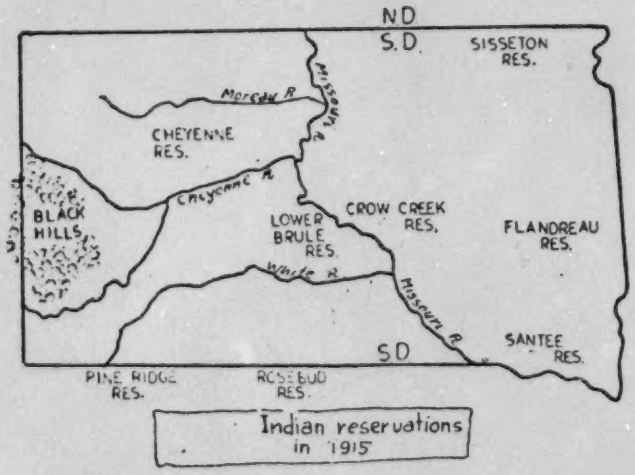
The reservation system affected the life of the Indian people, especially their social and political organizations. In order to leave the reservation one

HAD TO GET PERMISSION FROM THE GOVERNMENT AND IF SOMEONE WANTED TO VISIT SOMEONE ELSE ON ANOTHER RESERVATION THEY ALSO HAD TO GET PERMISSION TO ENTER ANOTHER RESERVATION.

THE LOCAL GOVERNMENT OF THE INDIAN PEOPLE ALMOST CAME TO A STANDSTILL BECAUSE MOST EVERYTHING WAS CONTROLLED BY THE FEDERAL GOVERNMENT AND THE ARMY. THE SUPERINTENDENT APPOINTED BY THE BIA BECAME A VERY POWERFUL FIGURE. SOMETIMES HE WOULD PURPOSELY INVENT WAYS OF BREAKING DOWN THE LOCAL GOVERNMENT OF THE INDIAN PEOPLE. THE SUPERINTENDENT HAD APPOINTED INDIAN POLICE TO ENFORCE HIS RULES. HE WOULD UNDERMINE THE AUTHORITY OF THE CHIEFS BY DISCOURAGING THE OLD COUNCILS TO MEET.

Permanent Indian Reservations





DAKOTA INDIAN TREATIES
By Don C. Clowser
Deadwood, SD, 1974

EVEN THE AUTHORITY OF PARENTS WAS UNDERMINED. SOMETIMES THEIR FOOD RATIONS WERE HELD BACK UNTIL THE PARENTS FORCED THEIR CHILDREN TO ATTEND SCHOOL.

EVEN THOUGH LIVING ON RESERVATIONS WAS NOT THE MOST DESIRABLE THING AT THAT TIME, TODAY INDIAN PEOPLE CAN JOKE ABOUT IT. ONE DAY, POPOVI DA, WAS ASKED WHY THE INDIANS WERE THE FIRST ONES ON THIS CONTINENT. HE REPLIED, "WE HAD RESERVATIONS."

LESSON FOUR

ALLOTMENT PERIOD 1887 - 1934

MATERIALS NEEDED: NARRATIVE FOUR
REFERENCE SHEET WITH ADDRESSES

REASONS FOR TEACHING THIS LESSON

To learn how local government of the Indian people was almost completely ignored because now they dealt with individual Indian families.
To learn how Indian lands were decreased during the Allotment Period.

OBJECTIVES

Each student will be able to list the agreements made in the Dawes Act or the General Allotment Act passed by Congress, and whether Indian people werein agreement or disagreement with the Act.

Each student will write a letter of invitation and a business letter.

Each student will formulate and write on paper questions they could ask the guest speaker.

Each student will make a circle graph.

RESOURCES

A History of the Indians of the United States By Angie Debo pp. 251-267
Custer Died for Your Sins By Vine Deloria Jr. pp. 46-47
History of the Santee Sioux By Roy W. Meyer pp. 216-219
One Hundred Million Acres By Kirke Kickingbird and Karen Ducheneaux pp. 14-31
A Short History of the Indians of the U.S. By Edward H. Spicer pp. 112-116 pp. 200-204
Broken Peace Pipes By Irvin M. Peithmann pp. 160-165

RESOURCES (CON'T)

The Sioux of the Rosebud By John A. Anderson pp. 120-121
Youth Faces American Citizenship By Leo J. Alilunas and J. Woodrow Sayre pp. 234-235 and 252

METHOD - HOW TO ACCOMPLISH

Read the Narrative. Follow with Discussion.

Teach students the correct form used when writing a business letter and a letter of invitation. Invite the English teacher to class to teach this if you wish. Then have students write a business letter to the following places requesting free materials concerning land allotments and land management:

Office of Indian Affairs
U.S. Dept. of Interior
Washington, D.C.
or
Mr. Joseph Brewer
Aberdeen Area Office
115 4th Ave. S.E.
Aberdeen, South Dakota 57401

Send the best letters.
Have each student also write a letter of invitation to the land and realty officer and ask him to come to your class and speak about land allotments of the past and today. Write to the reservation agency nearest to you. (Addresses are on a separate sheet.)
Send the best letter.

In response to the preceding activity arrange for them to come to your class and talk about land allotments of the past and of today.

LESSON FOUR

METHOD - HOW TO ACCOMPLISH (CON'T)

Have each student formulate and write on paper two questions they could ask the guest speaker.
Have students do this the day before.
Allow for a question and answer period on the day that the speaker gives his presentation. This will give the students an opportunity to ask the questions they formulated.

Have each student make a circle graph showing the land proportions of the Sisseton-Wahpeton Reservation during the Allotment Period:

310,711 Acres went to the Indian people for allotments

34,187 Acres were set aside for agency, school, and church purposes

573,872 Acres were opened for buying by white settlers

ADDRESSES

Land and Realty Officer
Sisseton Agency
Sisseton, SD 57262

Land and Realty Officer
Lower Brule Agnecy
Lower Brule, SD 57548

Land and Realty Officer
Crow Creek Agency
Fort Thompson, SD 57339

Land and Realty Officer
Rosebud Agency
Rosebud, SD 57570

Land and Realty Officer
Pine Ridge Agency
Pine Ridge, SD 57770

Land and Realty Officer
Flandreau Indian School
Flandreau, SD 57028

Land and Realty Officer
Yankton Agency
Wagner, SD 57380

Land and Realty Officer
Standing Rock Agency
Fort Yates, ND 58538

Land and Realty Officer
Cheyenne Agency
Eagle Butte, SD 57625

3-1

ALLOTMENT PERIOD 1887 - 1934

In 1887, someone had the idea that the way to solve the land problem was to divide the Indian lands and give each Indian a plot of ground to farm. At this time the Indian tribes controlled 135 million acres of land. White settlers were wishing for the use of this Indian land.

So Congress passed the Dawes Act or the General Allotment Act. Each Indian family was to receive 160 acres and each single person under 18 was to receive 80 acres. This land was to be held in trust and could not be sold for 25 years. The government thought that if the Indian had a piece of his own land he would forget about his tribal ways and become like a white settler. The government forgot that most Indians are hunters, not farmers. Nothing was ever done to encourage the Indian people to acquire the skills of farming.

The first allotment began in 1887 on the Sisseton-Wahpeton Reservation. They owned about 918,776 acres in the northeastern part of South Dakota. Portions of land were received by 2,000 Indians, that is 310,711 acres. Then 34,187 acres were set aside for agency school, and church purposes. Final agreements were made so that in 1891 the remaining 573,872 acres were opened for buying by white settlers, (see illustration on next page)

Again the government was insensitive to the Indian's feelings and didn't listen to how this would affect them.

On the Pine Ridge Reservation 90% of the people were against allotment because they wanted to use the land for raising cattle. The land was unsuitable for farming. The government finally agreed to discontinue allotment. .

In 1905, allotment was discontinued on the Cheyenne-Eagle Butte Reservation because the Indian people objected. When the allotment period ended in 1934, many tribes who had owned millions of acres lost good grazing land and farmland.

At this time 246,569 allotments had been made. This made up 40,848,172 acres of land on about 100 different reservations. By 1933 Indians owned less than 50 million acres of land compared to 135 million before allotments were made.

During the Allotment Period, councils and chiefs were almost totally ignored, because the government was dealing with individual families.

LESSON FIVE

REORGANIZATION PERIOD 1934 - 1953

MATERIALS NEEDED: NARRATIVE FIVE
STUDENT ACTIVITY SHEET FOUR

REASONS FOR TEACHING THIS LESSON

To learn that the Federal Government finally realized the need for local government by Indian people on the reservation.
To appreciate one's citizenship and one's freedom of speech, religion, press and the right to assemble.

OBJECTIVES

Each student will be able to list the 5 agreements made in the Wheeler-Howard Indian Reorganization Act.

Each student will take part in the role-playing of the Naturalization Process.

Each student will do a Rank Order Exercise.

Each student will compose 5 questions about this lesson.

RESOURCES

A History of the Indians of the United States By Angie Debo pp. 290-300
A Short History of the Indians of the United States By Edward H. Spicer pp. 125-127 & pp. 212-217
Broken Peace Pipes By Irvin M. Peithmann pp. 166-172
History of the Santee Sioux By Roy W. Meyer pp. 310-314

METHOD - HOW TO ACCOMPLISH

Read the Narrative. Follow with Discussion.

Discuss the following with the students:
How did the colonists become citizens of the U.S.?
How did the Indian people become citizens of the U.S.?
How did you become a citizen of the U.S.?
How does one become a citizen of the U.S. today?
Then inquire at the county courthouse on the process of naturalization, and explain it to the students.
Divide students into groups and have them role-play the naturalization process.

Discuss with students the Wheeler-Howard Indian Reorganization Act that deals with Indian people being able to practice their own religion and ceremonies again.
Have each student complete Student Activity Sheet No. Four. Then have the students form small groups and discuss their rank orders.

Have each student make up 5 questions about this lesson. Then they will exchange their questions with one of their classmates and answer each other's questions. Students will return the questions to be corrected and graded by the one who made up the questions.
(When making up the questions, students should be able to answer his own questions.)

STUDENT ACTIVITY SHEET FOUR

RANK THE FOLLOWING FREEDOMS IN ORDER OF IMPORTANCE TO YOU WITH NO. 1 AS MOST IMPORTANT AND NO. 4 AS LEAST IMPORTANT.

_____ FREEDOM OF SPEECH

_____ FREEDOM OF RELIGION

_____ FREEDOM OF PRESS

_____ FREEDOM TO GATHER IN A GROUP FOR A MEETING

ANSWER THE FOLLOWING QUESTIONS:

1. WHY IS YOUR NO. 1 CHOICE THE MOST IMPORTANT?

_____

_____

2. WHY IS YOUR NO. 4 CHOICE THE LEAST IMPORTANT?

_____

_____

REORGANIZATION PERIOD 1934 - 1953

FOR 40 YEARS TRIBE AFTER TRIBE DISAPPEARED, AND THOUSANDS OF INDIAN PEOPLE TRIED TO LIVE THE GENERAL PATTERN OF NON-INDIAN LIFE AND CULTURE. FOR THE FIRST TIME, THE INDIAN PEOPLE EXPERIENCED POVERTY, DISEASE, SUFFERING, AND BECAME DISSATISFIED. IT SEEMED THAT THE MAIN CAUSE WAS THE ALLOTMENT POLICY.

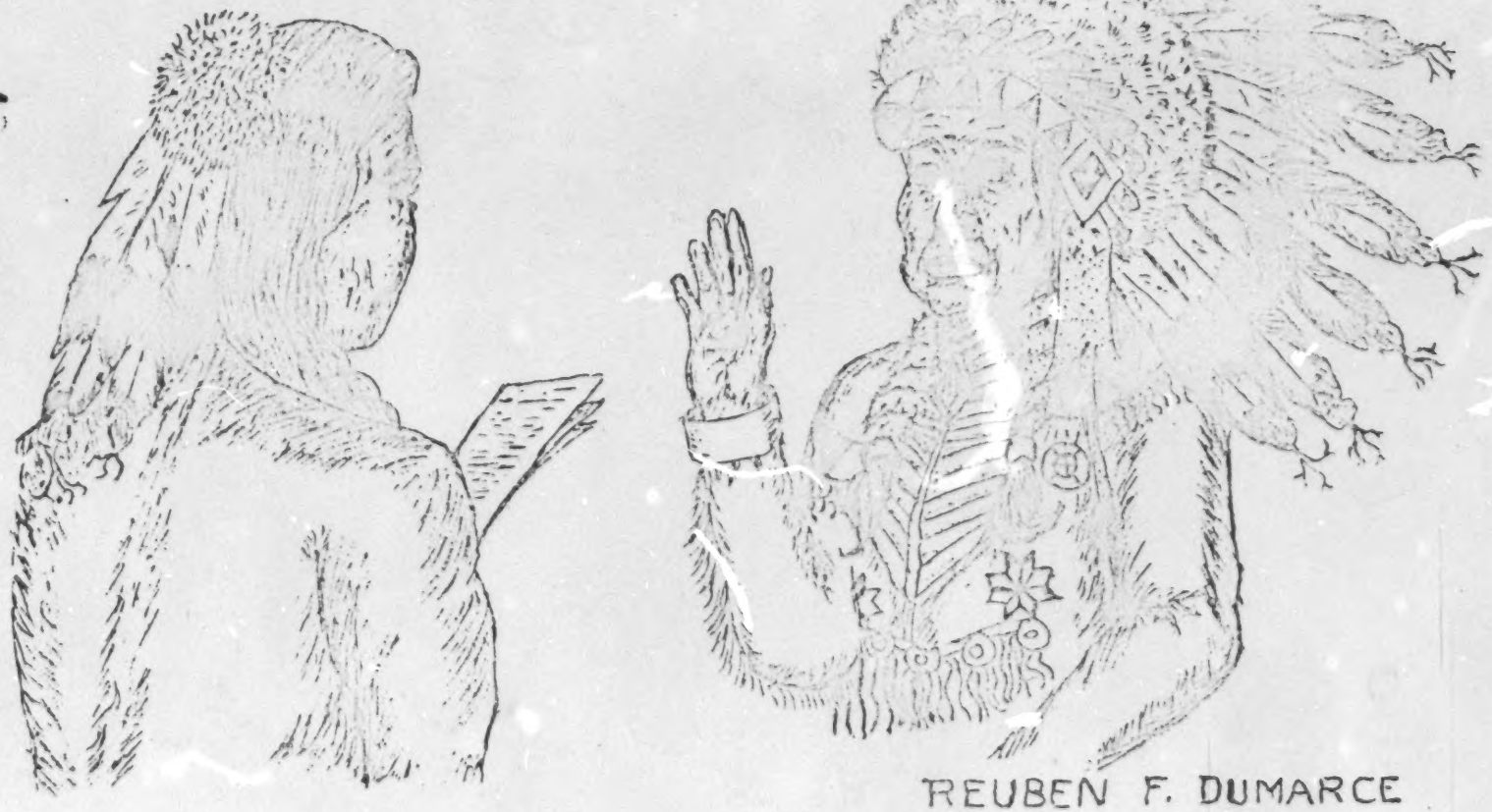
INDIAN SERVICE BY THE GOVERNMENT WAS BEING NEGLECTED, ESPECIALLY IN THE AREAS OF EDUCATION, VOCATIONAL GUIDANCE AND FIELD WORK. SO IN 1928, THE SENATE ORDERED AN INVESTIGATION OF INDIAN MATTERS. MOST OF THE REPORT WAS WRITTEN BY LEWIS MERIAM AND PUBLISHED IN AN ELECTION YEAR. IT WAS A FACTUAL REPORT AND POINTED OUT INDIAN PROBLEMS. EVEN BEFORE FRANKLIN D. ROOSEVELT TOOK OFFICE AS PRESIDENT, HE RECEIVED A PETITION SIGNED BY MORE THAN 600 LEADING CHURCHMEN, EDUCATORS, EDITORS, AND OTHER CITIZENS. THIS PETITION WAS REQUESTING TO DO AWAY WITH THE ALLOTMENT POLICY.

FINALLY IN 1934, CONGRESS PASSED THE WHEELER-HOWARD INDIAN REORGANIZATION ACT. THE FOLLOWING ARE THE TERMS OF THIS ACT:

1. IT STOPPED ALL LAND ALLOTMENT.
2. IT ALLOWED TWO MILLION DOLLARS A YEAR FOR INDIAN PEOPLE TO BUY LAND.
3. IT PERMITTED THE ORGANIZATION OF TRIBAL GOVERNMENTS. THE TRIBAL GOVERNMENTS WOULD HAVE CONTROL OVER TRIBAL FUNDS AND EXPENSES OF INDIAN SERVICES. THE TRIBAL GOVERNMENT COULD MANAGE COMMUNAL PROPERTY.
4. IT APPROVED A 10 MILLION DOLLAR REVOLVING LOAN FUND FOR USE OF TRIBES AND INDIVIDUAL INDIAN PEOPLE.

5. It restored to the Indian people the right to practice their own religion and to continue holding their tribal ceremonies.

Under the Rorganization Act, 95 tribes adopted constitutions and about 75 formed corporations in order to do their business. Some tribes continued to manage their own affairs under their traditional customs.



REUBEN F. DUMARCE

In 1924, Congress finally granted citizenship to all Indians born in the United States by passing the Curtis Bill. This bill was sponsored by Charles Curtis, a part Kaw Indian who at that time was a Senator and later became the 31st Vice President of the United States.

LESSON SIX

TERMINATION PERIOD _1953 - 1970

MATERIALS NEEDED: NARRATIVE SIX

REASONS FOR TEACHING THIS LESSON

To learn of the attempts made by the Federal Government to terminate federal funding for tribes and how some tribes were terminated against their will.
To find out how people feel about termination today.

OBJECTIVES

Each student will list the 4 points of the criteria to determine if a tribe could be terminated and why termination would not have been successful in the Dakota Reservations.

Each student will make a survy of whether reservations should be abolished.

Each student will write a paragraph about his Ethnic background.

RESOURCES

A Short History of the Indians of the United States
By Edward H. Spicer pp. 139 - 146
Broken Peace Pipes by Irven M Peithmann pp. 178 - 181
Custer Died for Your Sins By Vine Deloria, Jr. pp. 54 - 77
History of the Santee Sioux By Roy W. Meyer pp. 314 - 315
A History of the Indians of the United States
By Angie Debo pp. 301 - 314
American Indian Crisis By George Pierre pp. 39 - 47
Clarifying Values through Subject Matter By Harmin, Kirschenbaum, Simon p. 15

METHOD - HOW TO ACCOMPLISH

Read the narrative. Follow with discussion

Each student will interview 10 people on whether or not reservations should be abolished? Also get the reason or reasons for "yes" or "no."
If possible students should interview both Indian and non-Indian people. This can be done during the class period or outside of class time.
Discuss with students how to do a survey and what kind of questions to ask.
Each student will bring his survey to class.
The teacher will tally all "yes" and "no" reponses to the board, and the reasons why or why not.
Then follow with discussion.

Have students write a paragraph about their ethnic backgrounds by including the answers to the following questions:

What is your ethnic background?
Are you proud of it?
What is the one thing you are proud of about the ethnic group you were born into?
What is the one thing you are not proud of?

TERMINATION PERIOD 1953 - 1970

In 1934, the government decided that the Indian Bureau should be abolished, and that tribes no longer receive funds from the government.

Action only began in 1947 when William Zimmerman was Acting Commissioner of Indian Affairs.

He presented the following recommendations:

1. He classified the tribes into three types:
   - A. Tribes that could be terminated from Federal services immediately with certain protection given.
   - B. Tribes that could become independent within 10 years with programs of development.
   - C. Tribes who had an indefinite time period to end federal funding.
2. Then he set up a criteria to decide on termination as follows:
   - A. Business ability of tribes and education
   - B. Economic condition of the tribe especially considering the resources at hand to make a living.
   - C. The willingness of the tribe to do away with funding from the government.
   - D. The willingness and ability of the state in which the tribe is located to support the tribe.
3. Any plans of ending government funding had to have the approval by the majority of the adult members of the tribe and had to come from the tribal governing body.

ZIMMERMAN'S SUGGESTIONS WERE DROPPPED BECAUSE IT WAS DISCOVERED THAT IT HAD LITTLE EFFECT ON THE GOVERNMENT EXPENSES. HOWEVER, TERMINATION WAS ALMOST FORCED ON SOME TRIBES.

THE MENOMINEE TRIBE OF WISCONSIN IS ONE EXAMPLE. THIS HAPPENED IN 1960. IT ENDED IN FAILURE.

ANOTHER EXAMPLE IS THE KLAMATH TRIBE WHO LIVED IN OREGON. THEIR TERMINATION HAD NEITHER THE TRIBE'S APPROVAL OR THE WILLINGNESS OF THE STATE.

IN SOUTH DAKOTA, THERE WAS NO CHANCE FOR TERMINATION BECAUSE OF THE POVERTY ON THE RESERVATIONS AND A LACK OF RESOURCES TO BRING IN MONEY. IT WAS DURING THIS TIME THAT MANY FAMILIES LEFT THE RESERVATIONS AND WENT ON RE-LOCATION TO FIND JOBS IN THE CITIES; BUT 30% RETURNED HOME; BECAUSE THEY WERE UNABLE TO FIND JOBS, LACKED EDUCATION OR WERE HOMESICK.

IN 1941, AN EARLY AND UNSUCCESSFUL MOVE WAS MADE TO CONSIDER TERMINATION FOR THE SANTEE SIOUX. IN 1950, IT WAS BROUGHT UP AGAIN, BUT FAILED BECAUSE THE SANTEES WERE GENERALLY AGAINST TERMINATION AND THEIR ECONOMIC CONDITION WAS POOR.

SINCE 1954, THE NATIONAL CONGRESS OF AMERICAN INDIANS AND MOST INTER-TRIBAL COUNCILS OF DIFFERENT STATES ASKED THE CONGRESS FOR A CHANGE IN THE TERMINATION POLICY.

LESSON SEVEN

SELF - DETERMINATION PERIOD 1970--

MATERIALS NEEDED: NARRATIVE SEVEN; TAPE ON TRIBAL GOVERNMENT,
STUDENT ACTIVITY SHEET NUMBER FIVE
STUDENT ACTIVITY SHEET NUMBER SIX

REASONS FOR TEACHING THIS LESSON

To learn that the Federal Government finally realized that Indian tribes were quite capable of governing themselves and so are able to take upon themselves the management of programs with technical assistance provided by the Federal Government.
To learn about tribal government.

OBJECTIVES

Each student will list the 5 policies adopted by the BIA in 1970, and explain tribal government today.

Students will take a field trip and complete a worksheet after the trip.

Each student will do a Values Clarification Exercise by which he will make value judgements.

RESOURCES

Values Clarification By Simon, Howe, & Kirschenbaum
pp. 58-59
Constitutions and By-Laws of the following reservations:
Crow Creek
Cheyenne-Eagle Butte
Sisseton-Wahpeton
Rosebud
Standing Rock

METHOD - HOW TO ACCOMPLISH

Read the Narrative and listen to the tape on tribal government. Follow with discussion.

Arrange with your nearest tribal council to have the students attend one of their meetings.
After the field trip have students do Activity Sheet Number Five.

Have the students do a Values Clarification Exercise. Have each student complete Student Activity Sheet Number Six. Then have the students form small groups and discuss the reasons they ranked their choices as they did.

STUDENT ACTIVITY SHEET FIVE

FIELD TRIP - TRIBAL COUNCIL MEETING

1. WHAT WERE THE TOPICS DISCUSSED?

2. WHO CONDUCTED THE MEETING?

3. HOW MANY MEMBERS WERE PRESENT?

4. DID THEY TALK ABOUT A QUORUM, IF SO, WHAT IS IT?

5. HOW WAS THE ROOM ARRANGED?

STUDENT ACTIVITY SHEET SIX

RANK THE FOLLOWING 1, 2, 3, WITH NO. 1 AS YOUR FIRST CHOICE.

1. WHICH WOULD YOU RATHER BE?

   ____ A RESERVATION INDIAN

   ____ AN URBAN INDIAN

   ____ A MILITANT INDIAN

2. WHICH POLICY WAS BEST FOR THE INDIAN PEOPLE?

   ____ ALLOTMENT

   ____ TERMINATION

   ____ SELF-DETERMINATION

3. IF YOU WERE PRESIDENT WHICH WOULD YOU GIVE THE FIRST CONSIDERATION?

   ____ ECOLOGY PROGRAM

   ____ SPACE PROGRAM

   ____ INDIAN PROGRAMS

4. WHAT KIND OF A LEADER WOULD YOU PREFER?

   ____ A PEOPLE PERSON

   ____ A JOB-ORIENTED PERSON

   ____ A WISE PERSON

5. IF YOU COULD CHANGE LIFE ON THE RESERVATION WHICH WOULD BE THE FIRST THING YOU WOULD DO?

   ____ FIND EVERYONE A JOB

   ____ SOLVE THE DRINKING PROBLEM

   ____ FIND EVERYONE A HOME TO LIVE IN

SELF - DETERMINATION PERIOD 1970 --

In the 1960's the Federal Government began to change it's policy from termination to self-determination. In 1968, President Johnson called for an end to discussion of termination and proposed a new goal that stresses self-determination. The goals he proposed were:

1. A way of living for the Indian people that was the same as most people of the country.
2. A freedom of choice to live on the reservation or to move to the cities.
3. That Indian people be able to participate fully in life of Modern America by sharing economic opportunity and social justice.

In short, President Johnson was proposing programs of self-help, self-development, and self-determination.

In 1970, Commissioner Bruce issued new policies to be adopted by the BIA (Bureau of Indian Affairs). These new policies were:

1. The BIA would become a service organization rather than a management office.
2. The BIA would assure the trust status of Indian land.
3. The BIA Area offices would assist tribes by providing technical services, especially training programs.
4. To give tribes the chance to take over any or all BIA program functions with the right of return.
5. To assist Urban Indians.

This gave tribal councils the right to take part in planning and operation of activities that affected their lives from day to day.

REUBEN F. DUMARCE

TODAY THE GOVERNING BODY FOR THE INDIAN PEOPLE ON RESERVATIONS IS STILL THE TRIBAL COUNCIL. TRIBAL COUNCILS USUALLY CONSIST OF A CHAIRMAN OR PRESIDENT, VICE-CHAIRMAN OR VICE-PRESIDENT, TREASURER, SECRETARY AND COUNCILMEN WHICH REPRESENT CERTAIN DISTRICTS. THE NUMBER OF COUNCILMEN IS DETERMINED BY THE NUMBER

OF DISTRICTS ON EACH RESERVATION AND ACCORDING TO THE NUMBER OF PEOPLE LIVING IN EACH DISTRICT. PERSONS HOLDING THESE OFFICES ARE ELECTED BY THE PEOPLE ON THE RESERVATION. EACH RESERVATION CONDUCTS THEIR ELECTION IN THE MANNER THAT IS SPELLED OUT IN THEIR CONSTITUTIONS AND BY-LAWS. MOST MEMBERS OF THE TRIBAL COUNCIL ARE ELECTED FOR A TERM OF TWO YEARS.

THE DUTIES OF THE OFFICERS ARE AS FOLLOWS:

CHAIRMAN OR PRESIDENT

1. PRESIDES OVER ALL MEETINGS.
2. VOTES IN CASE OF A TIE.

VICE-CHAIRMAN OR VICE-PRESIDENT

1. ASSISTS THE CHAIRMAN.
2. PRESIDES OVER MEETINGS IN ABSENCE OF THE CHAIRMAN.

SECRETARY

1. KEEPS MINUTES OF ALL MEETINGS AND GIVES A COPY TO THE SUPERINTENDENT OF THE AGENCY AND THE COMMISSIONERS OF INDIAN AFFAIRS.
2. TAKES CARE OF CORRESPONDENCE ASSIGNED BY THE CHAIRMAN.

TREASURER

1. KEEPS AN ACCOUNT OF ALL TRIBAL FUNDS AND EXPENSES.
2. MAKES A MONTHLY REPORT TO THE TRIBAL COUNCIL.
3. SUBMITS A REPORT FOR AN AUDITOR ONCE A YEAR.

COUNCILMEN

1. REPRESENTS THE PEOPLE OF THEIR DISTRICT.
2. MAKE A REPORT TO THEIR DISTRICT ON TRIBAL COUNCIL MATTERS.

SOME RESERVATIONS HAVE ONE OTHER OFFICER WHICH IS SERGEANT - AT - ARMS WHO KEEPS ORDER AT MEETINGS AND SERVES ALL SUMMONS.

POWERS AND DUTIES OF THE TRIBAL COUNCIL ARE:

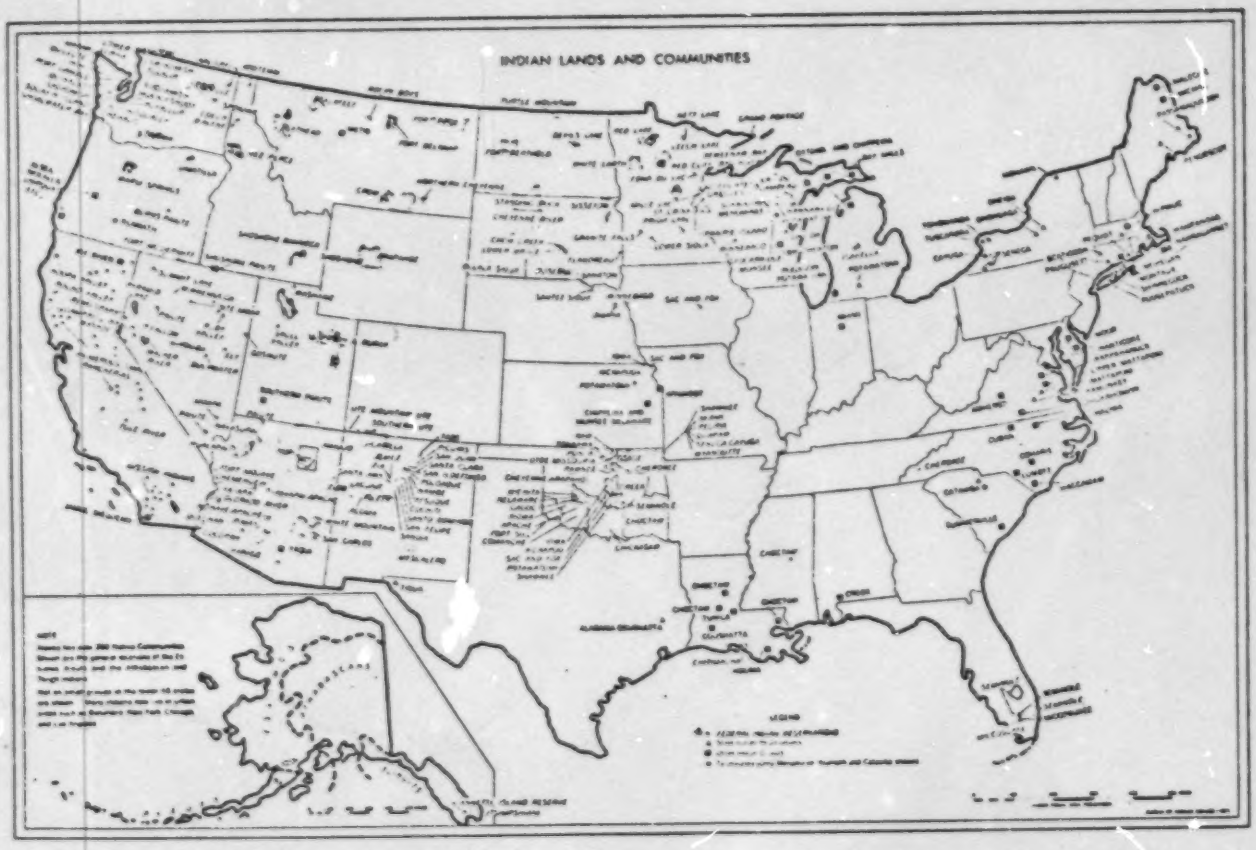
1. TO CALL COUNCIL MEETINGS TO SECURE ADVICE ON MATTERS AFFECTING THE TRIBE.
2. TO TRANSACT LAND BUSINESS
3. TO REPRESENT THE TRIBE IN ALL AGREEMENTS WITH FEDERAL, STATE, AND LOCAL GOVERNMENTS.
4. TO MANAGE TRIBAL PROPERTY.
5. TO ENFORCE RULES THAT WILL MAINTAIN LAW AND ORDER.
6. TO PROMOTE HEALTH, EDUCATION, AND CHARITY.
7. TO HIRE EMPLOYEES AS NEEDED.

TYPES OF TRIBAL COURTS FALL INTO THESE THREE KINDS:

1. TRIBAL COURTS WHICH ARE THE SAME AS LOCAL NON-INDIAN COURTS.
2. TRIBAL COURTS WHICH ARE THE SAME AS LOCAL NON-INDIAN COURTS, BUT DECISIONS ARE BASED ON TRIBAL TRADITION AND CUSTOM.
3. TRIBAL COURTS WHICH ARE STRICTLY TRADITIONAL.

TRIBAL COURTS HAVE JURISDICTION OVER ALL INDIAN PEOPLE WHO LIVE ON THE RESERVATION.

SO, TODAY, SINCE MOST OF THE RESPONSIBILITY LIES WITH TRIBAL COUNCILS, IT IS IMPORTANT THAT THEY CAN OPERATE FOR THE BETTERMENT OF THE WHOLE TRIBE.



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